

# **World Soul and its foci - part two – the Venus-Mars connection; subtle bodies; yin-yang**

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## **Summary**

This article is a continuation of my previous article “The World Soul and its seven centers of operation: a new model for natural order processes”. That article has been updated a couple of times to include more NeoPlatonic connections and an example (The Hero's Journey) of the mapping of stages onto the V-shaped arc.

The current article continues to develop the ideas pertaining to the foci, especially the interplay between foci 3 and 6, associated with Venus and Mars. The idea is to get some more clarity as how the foci work together, before I introduce the cybernetic principles formulated by Stafford Beer in a later article. (That will get more technical, but it is beautifully correlated with the seven foci's influences.)

It will be seen that the Kama principle (Cosmic desire, including pranic energies) is strongly connected to these foci. The binding forces of Venus and the separating forces of Mars work together in a harmonious way in order to establish a well ordered cosmos. The generative nature of Jupiter is discussed as well. The influence of the Moon will be discussed in a later article.

In appendix A, I establish the connection between Neo-Platonic notions of the subtle bodies and the Theosophical ones. This shows some of the commonalities of the two systems of thought.

Appendix B explains in a nutshell the interlacing triangles figure from my first article. (Yin/Yang interactions).

As always, I'm open to suggestions on how to refine the model.

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### **The Venus-Mars-Jupiter connection: what Proclus tells us about it**

In order to develop the foci model a bit further, it will be necessary to investigate relations between the foci. Firstly, one has to realize that the Cosmic Impulse, or Desire to manifest, is described as Cosmic Kama (or Kama-Prana)<sup>1</sup>. That Impulse is multi-faceted, as we will see. Here, I am mainly focussed on the relation between Venus, Mars and Jupiter, and how this plays out in the human being. Kama itself is a neutral, connecting principle. It is a driving, impelling force towards some goal. It connects spirit and matter, so to speak. It works through the seven foci. Now here comes the connection between Venus, Mars and Jupiter into play. After some long conversations with Gemini, a useful text was produced:

(Note: the Proclus files that are referenced here are free to download from archive.org. See footnotes and bibliography.) Also note that due to my limited time and energy budget, and extensive research, I have chosen not to rephrase the AI text (in a different font type), but rather comment upon this text.

Q. How does Jupiter generate the living being? What does NeoPlatonism and the Hindus tell us about that? Is there a connection to other Gods/planets in this regard?

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1 See De Purucker's work "Fountain Source of Occultism". The pranas are involved in building the vehicles of life.

Gemini:

## **Jupiter's Role as the Generative Principle**

In the esoteric traditions represented in your documents, Jupiter's role in generation is that of a divine architect who organizes, vivifies, and gives form to pre-existing spiritual essences. He is the craftsman of the manifested cosmos.

### **1. The Neoplatonic View: Jupiter as the Demiurge**

Proclus, in his commentaries on Plato, provides a detailed metaphysical framework for Jupiter's (or Zeus's) creative function. He is the **Demiurge**, the "fashioner" of the universe who translates the eternal, intelligible patterns into the manifested world.

- **The Source of Forms:** The Demiurge does not create from nothing; he creates from a pre-existing divine pattern or paradigm. Proclus states that the Demiurge "is full of intelligible conceptions, and contains in himself the paradigms of all things"<sup>2</sup> He is the "cause of the generation of the soul"<sup>3</sup>, fashioning it according to these eternal, intelligible ideas.
- **The Vivifying Principle:** Jupiter-Zeus is identified as the "fountain of life" (zoogonos), from which all life in the cosmos proceeds<sup>4</sup>). He contains within himself the cause of all living things and is the source that "leads forth all life" into the manifested realms<sup>5</sup>.

### **2. The Hindu View: Jupiter as Brihaspati, The Divine Intellect**

In Hindu philosophy and theosophical teachings, the planet Jupiter is identified with the deity **Brihaspati**, the Guru or preceptor of the gods<sup>6</sup>. While the raw creative power is often associated with Brahma, Brihaspati represents the guiding intelligence behind creation.

- **Embodiment of Divine Mind (Mahat):** Brihaspati is a personification of the universal, divine mind (Mahat) (**SecretDoctrineVol1\_eBook.pdf, p. 67**). As the embodiment of wisdom, his role is to establish the divine and intelligent order that

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2 ProclusPlatoTheologyCOMPLEET.pdf, p. 282 ?

3 PROCLUS\_ON\_THE\_TIMAEUS\_OF\_PLATO.pdf, p. 719 ?

4 ProclusPlatoTheologyCOMPLEET.pdf, p. 411 ?

5 ProclusPlatoTheologyCOMPLEET.pdf, p. 412 ?

6 encyclopedic\_theosophical\_glossary.pdf, p. 55 ?

must guide any generative process.

- **The Power of the Word (Logos):** Brihaspati is also known as Brahmanaspati, the "Lord of Prayer" or the "Lord of the Word"<sup>7</sup>. This connects him directly to the concept of the creative Logos—the divine sound or vibration that contains the archetypal ideas through which the universe is manifested.

### **The Essential Connection to Other Gods/Planets**

Jupiter's generative work is not performed in isolation. It is critically dependent on the interplay between the divisive force of Mars and the harmonizing force of Venus.

- **Mars (Ares): The Principle of Division and Motion:**

Proclus explains that Mars is not merely a god of war but a fundamental cosmic principle necessary for a dynamic world. He states, "Mars, indeed, as we have frequently observed, presides over division and contrariety"<sup>8</sup>. This divisive energy breaks apart the static, unmanifested unity, allowing for the creation of individual, distinct forms. "For Mars separates and divides the whole of the divine fabrication"<sup>9</sup>. Without this force of separation, no individual beings could be generated.

- **Venus (Aphrodite): The Principle of Harmony and Union:**

The divisive energy of Mars, if left unchecked, would only result in strife. It requires a balancing force. Proclus clarifies this by stating that Venus "connects and binds it together"<sup>10</sup>. As the embodiment of divine Love and Beauty, she provides the harmonizing, magnetic force that attracts and unites the separated elements into stable, proportional, and aesthetically ordered living beings.

In this divine collaboration:

1. **Jupiter (Brihaspati)** provides the overarching divine intelligence, the blueprint, and the life-giving impulse.
2. **Mars (Ares)** provides the dynamic energy to divide the unmanifest unity into the multitude of individual forms.

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7 Encyclopedic\_theosophical\_glossary.pdf, p. 55 [228 on my pdf reader]

8 PROCLUS\_ON\_THE\_TIMAEUS\_OF\_PLATO.pdf, p. 819 (?)

9 PROCLUS\_ON\_THE\_TIMAEUS\_OF\_PLATO.pdf, p. 820 (?)

10 PROCLUS\_ON\_THE\_TIMAEUS\_OF\_PLATO.pdf, p. 820 (?)

3. **Venus (Aphrodite)** provides the harmonizing, loving force that unites these forms into the beautiful and ordered web of life we see in the cosmos.  
(Gemini ends)

Comment: there is more to say on the relationships between these planetary influences. This will probably be gradually unfolded in later articles. For example, Mars can be seen as a “dividing, splitting, or piercing measure of time”<sup>11</sup>. In my interpretation, this can be seen as Mars initiating a new cycle of development, Mars as a regenerative principle.

As to the Kama principle: in my book “Rediscovering Transcendence”<sup>12</sup>, I have explained how to use the thinking faculty to redirect the mind, attention, to the spiritual sphere that surrounds us all. Chapter two and appendix A of that book deal with the transformation of the personality, enabling the influx of subtle energies. The inner light (energy, substance of buddhi, the enlightenment principle, the faculty of discernment and direct knowledge) can then manifest to some degree. The spiritual aspiration *is an expression of the buddhi in the kama principle* (kama-buddhi). One can center one's consciousness in a more harmonious sphere. Everybody can try this. It's free to do so.

### **More on Kama, Venus and Mars**

(Gemini)

Based on the information within the provided documents and external esoteric teachings, we can construct a refined analysis of the **kama** principle and its relationship to the dual aspects of Venus and Mars.

#### **The Kama Principle: The Driving Force of Desire**

At its core, **kama** is the Sanskrit word for "desire". In esoteric philosophy, it is the fourth principle in the human septenary constitution, representing the driving force of all passions, appetites, and cravings. It is the center of the "animal man". However, **kama** is not inherently evil; it is the essential energy and impulse that propels beings to act and evolve. Its quality is determined by whether it gravitates downward toward purely material and selfish gratification or is purified and guided upward by the

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11 Ralston Skinner, The Source of Measures, p.278

12 See, Rediscovering Transcendence, link in bibliography

higher principles of manas (mind) and buddhi (spiritual soul). This dual potential of kama is perfectly expressed through the cosmic principles represented by Mars and Venus.

### **The Role of Mars: The Principle of Dynamic Energy and Strife**

Mars represents the active, energetic, and often disruptive aspect of **kama**.

- **Lower Aspect (Strife and Animal Passion):** On the personal level, the lower Martian influence corresponds to the raw, untamed energy of **kama**: aggression, conflict, lust, anger, and selfish ambition. It is the force behind the "downward desires" that pulls the mind toward the material sphere. In this sense, Mars is the "tempter" that energizes the purely animal passions.
- **Higher Aspect (Motion, Division, and Spiritual Will):** From a cosmic perspective, your source text quotes Proclus, who presents Mars as a fundamental principle necessary for a dynamic universe. He is the "source of all motion, and of all division," whose function is to "separate the contrarities of the universe". Without this divisive energy, the universe would be static and undifferentiated. This higher aspect represents the spiritual will needed to "fight" the battle against the lower self. Vedic astrology reflects this by associating Mars (**Mangal**) with Skanda, the spiritual warrior, who represents the power of sublimated energy and chastity.

### **The Role of Venus: The Principle of Harmony and Uniting Love**

Venus represents the attractive, magnetic, and harmonizing aspect of kama.

- **Lower Aspect (Sensual Desire and Attraction):** On the personal level, the lower Venusian influence is the desire for sensual pleasure, physical comfort, earthly love, and material beauty. This aspect, when unchecked, can lead to superficiality and attachment to the objects of desire.
- **Higher Aspect (Harmony, Union, and Divine Love):** Cosmically, Proclus describes Venus as the power that balances the raw energy of Mars. She is the "cause of all the harmony and analogy in the universe, and of the union of form and matter". She represents the principle of unifying, creative Love that brings order and beauty to the disparate elements of creation. This is the magnetic force that conjoins spirit and matter into a beautiful, proportional form.

## The Interaction of Mars and Venus as Expressions of Kama

The kama principle is the underlying fuel for the interplay between Mars and Venus. Their relationship is not one of simple opposition, but of dynamic and necessary polarity.

As your source text on "The World Soul" explains via Proclus, Mars "requires the co-operation of Venus, that he may insert order and harmony in things contrary and discordant".

We can therefore understand the process as follows:

1. Kama provides the initial impulse or desire for existence and manifestation.
2. **Mars**, as the agent of motion and division, takes this raw energy and uses it to separate the unity of spirit into the diverse and contrary forms and elements necessary for a manifested universe. This, on its own, would be chaotic strife.
3. **Venus**, as the agent of harmony and union, then acts upon these divided elements. Her attractive, loving force brings them together in proportional, symmetrical, and beautiful combinations. She resolves the tension created by Mars into a higher, cohesive whole.

Thus, kama as the energy of desire is expressed through Mars as the will to act, divide, and conquer, and through Venus as the power to love, attract, and harmonize. The evolution of a soul depends on its ability to master the raw, divisive Martian passions and guide them with the unifying, beautiful, and loving principles of the higher Venusian nature.

**Comment:** In our current state of evolution on earth, Mars and Venus express themselves as the lower kama-manas (desire-mind) in the ordinary or average person<sup>13</sup>. See footnote on the influence of the Moon. The task for humanity is to develop the true human values: compassion and aspiration to the Beautiful, True and Just. That combination can be called kama-buddhi (aspirational mind). Mars has its spiritual aspect too, as noted above: the spiritual warrior, the spiritual will (the buddhi in kama). A regenerative, transforming aspect. Mars's influence is necessary for individuation.

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<sup>13</sup> Through the implicit field of the Moon that usually has a bad influence. We will discuss this influence when analyzing psychological functions, in a later article.

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In my previous article, Gemini AI has dubbed the triad Venus, Mercury and Apollo (or Sun) “the Harmonic triad”. This is a term that Proclus himself doesn't use. We can see, however, that harmony plays a key role in this triad. I asked Perplexity about it:

“Based on Proclus' celestial theology as detailed in the *Theology of Plato* and related texts, **Mercury (Hermes) is grouped with Venus (Aphrodite) and the Sun (Apollo) in a specific triad aligned with the Platonic monads of Truth, Beauty, and Symmetry**. This triad operates collaboratively under solar demiurgy (cosmic ordering) and reflects harmonic principles. Here's the breakdown:

### 1. The Sun-Venus-Mercury Triad

Proclus identifies these three celestial bodies as a cohesive unit due to their **similar orbital velocities** and proximity in the heavens. Their collaborative roles are defined as follows:

- **Sun (Apollo):** Embodies **Truth** (*aletheia*), serving as the primary illuminator that reveals reality. As the central figure, it directs the "solar demiurgy" (cosmic ordering) [12](#).
- **Venus (Aphrodite):** Represents **Beauty** (*kallos*), radiating aesthetic harmony and relational balance [12](#).
- **Mercury (Hermes):** Symbolizes **Symmetry** (*summetria*), governing proportional reason, communication, and the mediation of ideas [12](#).

*"The sun unfolds truth into light, Venus beauty, and Mercury the symmetry of reasons."* [1](#)

### 2. Philosophical Basis: The Philebus Monads

This triad directly mirrors Plato's three divine monads in the *Philebus* (64c), which Proclus interprets as cosmic principles:

- **Truth** → **Sun** (Apollo)
- **Beauty** → **Venus** (Aphrodite)
- **Symmetry** → **Mercury** (Hermes)

These monads form a "vestibule of the Good," with the Sun as the focal point unifying the triad [12](#).



### 3. Functional Collaboration

- **Solar Demiurgy:** The Sun directs cosmic order, while Venus and Mercury act as collaborators:
  - Venus transmits beauty into generative processes.
  - Mercury translates solar truth into structured principles (e.g., mathematical ratios, language) [23](#).
- **Astrological Influence:** This triad jointly governs sub-lunar phenomena like artistic inspiration (*Venus*) and intellectual persuasion (*Mercury*), anchored by solar truth [2](#).

### 4. Contrast with Other Planetary Groupings

Proclus distinguishes this triad from other celestial hierarchies:

- **Upper Triad:** Saturn (stability), Jupiter (order), Mars (dynamic energy) [1](#).
- **Sublunary Triad:** Moon (generation), plus deities of air/water/earth [1](#).
- **Harmonic Context:** While not explicitly called "Harmonic," the Sun-Venus-Mercury triad embodies *harmonic principles* through its alignment with symmetry, beauty, and proportional reason—key to Proclus' musical metaphysics [3](#).

### Conclusion

Proclus definitively places **Mercury with Venus and the Sun (Apollo) in a philosophically coherent triad**, unified by their roles in manifesting Truth, Beauty, and Symmetry. This grouping reflects both astronomical observations (similar motion) and metaphysical principles, positioning them as collaborative agents of solar demiurgy.

1. [https://en.wikisource.org/wiki/The\\_Six\\_Books\\_of\\_Proclus,\\_the\\_Platonic\\_Successor,\\_on\\_the\\_Theology\\_of\\_Plato/Book\\_VII](https://en.wikisource.org/wiki/The_Six_Books_of_Proclus,_the_Platonic_Successor,_on_the_Theology_of_Plato/Book_VII)
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## Appendix A

### Teachings about the subtle bodies in Neo-Platonism and Theosophy compared

There is a huge overlap between Neo-Platonic teachings and Point Loma theosophy. Having studied both of these extensively, I think that scholars could deepen their understanding of metaphysics and Platonism considerably when taking into account theosophical literature. Moreover, they may readily begin to appreciate the shared experiences of the great philosophers of East and West, as it will become clear that there is so much common understanding in the various wisdom-traditions.

As an example, I have fed Gemini with source texts on both traditions, including G.R.S. Mead's *Orpheus*, and let it correlate the teachings on the subtle bodies in both traditions. Let's start with a quote.

From Proclus' commentary on the *Timaeus* we learn:

“But they say that the planet Mercury is ethereal water, Venus air, and the sun fire. And again, that Mars is celestial fire, Jupiter celestial air, Saturn celestial water, and the inerratic sphere celestial earth. And thus

B speaking in a divided manner they make the extremes to be every where fire and earth, but conjoin the ethereal natures through media, viz. through Venus and Mercury: for both these have a collective and unifying power. But they conjoin the celestial natures, through Saturn and Jupiter: for through these that which is connective of wholes, and the commensurate, accede to all things.”<sup>14</sup>

Question: what exactly are these ethereal natures? Can you find an explanation of this, either in the provided documents, or through a web search? How do these natures correlate with buddhi, manas, kama, prana, linga?

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<sup>14</sup> See Proclus commentary on the *Timaeus* p. 560 (my free pdf edition)

Of course. This is an excellent and deeply insightful question that requires us to connect the Neoplatonic model of the soul's vehicles with the seven principles of the Theosophical system. By synthesizing the information in your provided documents and supplementing with an external web search for clarification, we can find a precise answer.

### **What Exactly Are These "Ethereal Natures"?**

In the context of the passage from Proclus, the "ethereal natures" are the **subtle, non-physical vehicles or bodies (*ochema*) of the soul**. They are the "forms" or "garments" that the soul wears as it descends from the purely spiritual realms into the material world. Proclus, following Platonic tradition, describes a hierarchy of these vehicles, from the most subtle to the most dense.

The two most important of these subtle forms are:

1. **The Ethereal Vehicle (*Augoeides* / *Ochema Aitherion*):** This is the soul's primary and immortal vehicle. It is described as being radiant, star-like, and made of the pure, celestial Aether. It is the true, luminous body of the rational soul, its "celestial chariot." This is the highest of the "ethereal natures."
2. **The Aerial Vehicle (*Pneuma* / *Psychic Body*):** As the soul descends closer to the physical world, it takes on a lower, more turbulent vehicle. This is the **aerial vehicle** or "spirituous body." Its function is to act as the carrier of the **irrational part of the soul**. As explained in Mead's *Orpheus*, citing the Neoplatonist Philoponus, "in it as a ground, as it were, are rooted the **passional and sensational nature of the soul**" [cite: ORPHEUS-GRS-Mead-electronic-text-edition-jan-1-2024.pdf, p. 169]. This is the vehicle of our emotions, desires, and passions.

The phrase "conjoin the ethereal natures" thus means that the function of Venus and Mercury is to harmoniously link and bind together these different subtle layers of the soul's constitution.

## Correlation with the Theosophical Principles

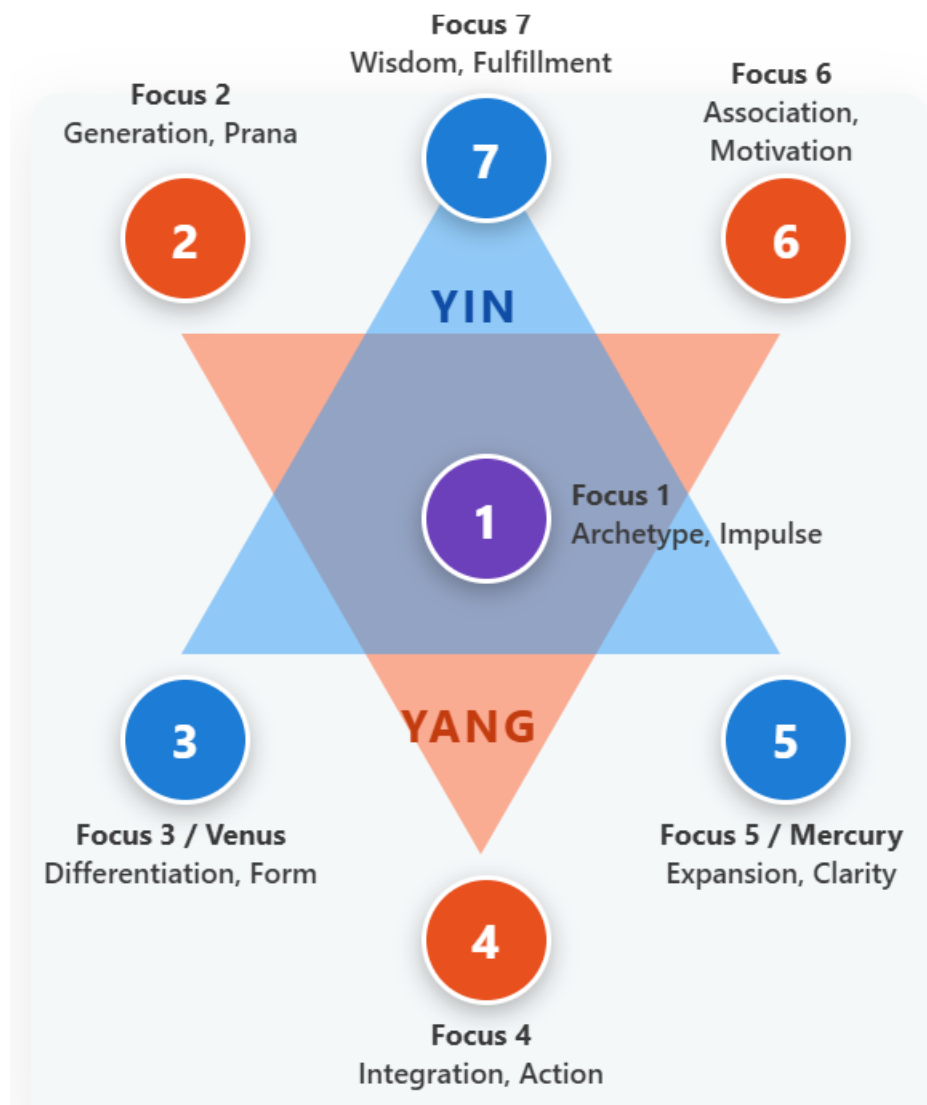
We can create a very clear correlation between these Neoplatonic vehicles and the seven principles (or *tattvas*) of the human constitution as described in the Theosophical literature you provided.

Ethereal Nature (Neoplatonic Vehicle)	Corresponding Theosophical Principle(s)	Explanation of Correlation
Ethereal Vehicle (Augoeides)	Buddhi & Higher Manas	This radiant, immortal body is the direct vehicle for the spiritual soul ( <b>Buddhi</b> ) and the higher, reincarnating ego ( <b>Higher Manas</b> ). It is essentially the substance of the <b>Auric Egg</b> or the <b>Causal Body</b> , the permanent vessel that carries the spiritual essence of the individual from life to life.
Aerial Vehicle (Psychic Body)	Kama & Linga Sharira	This vehicle, as the seat of the "passional and sensational nature," is a perfect functional match for the <b>Kama principle</b> (desire). It is the <b>Kamarupa</b> or desire-body. To exist as a form, it requires a model or blueprint, which is the <b>Linga Sharira</b> (astral model-body). Therefore, the Aerial Vehicle is the operational combination of Kama and Linga Sharira—our "animal soul."
(Physical Body / Soma)	Sthula Sharira	The final, gross physical body is the Sthula Sharira, the densest of all the vehicles.
Animating Force	Prana	<b>Prana</b> is not a vehicle itself but the universal life-force that animates and connects all of these vehicles, from the ethereal down to the physical .

**My comment:** the kama-rupa is not exactly a body, during life. The elements of passion, etc., are in a more fluid state. Only after physical death do they congeal, as it were, and form the kama-rupa body or shell (with the linga sharira/etheric double). This is sometimes seen in seances, which are very unhealthy to engage in, according to theosophical philosophy.<sup>15</sup>

## Appendix B: the interlacing triangles(Yin/Yang) explained

In my previous article on the World Soul, I posted a beautiful diagram of two interlacing triangles (sometimes called the Star of David):



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15 W.Q. Judge and De Purucker, as well as H.P. Blavatsky explain all of this clearly in their teachings.

## The Star of David Diagram

### Key to the Diagram:

- **Central Point (1):** Focus 1 (Archetype, impulse) - The Unified Source.
  - **Upward-Pointing Triangle (YIN - Structuring):**
    - **Top Point (7):** Focus 7 (Wisdom, fulfillment)
    - **Bottom-Left Point (3):** Focus 3 (Differentiation, Form / Venus)
    - **Bottom-Right Point (5):** Focus 5 (Expansion, Clarity / Mercury)
  - **Downward-Pointing Triangle (YANG - Active):**
    - **Bottom Point (4):** Focus 4 (Integration, Action)
    - **Top-Left Point (2):** Focus 2 (Generation, prana)
    - **Top-Right Point (6):** Focus 6 (Association, Motivation)
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Having fed Gemini with lots of material, I asked for an analysis of the Yin and Yang aspects of the seven foci. It came up with the following text:

This refined analysis confirms the fundamental polarity within your model, where Yin represents the structuring, formative, and inward principles, and Yang represents the active, generative, and outward principles.

### Re-analysis of the Yin and Yang Aspects of the Foci

#### 1. Focus 1 (Archetype, impulse): The Unified Source (The Tao)

- This focus remains the central, undifferentiated point from which both polarities emanate. It is neither Yin nor Yang but the potential for both. It is the "One principle of principles" described by Proclus, the dot in the center of the diagram.

## 2. The Yang Triangle (Active, Generative, Consciousness-oriented): Foci 2, 4, 6

- This downward-pointing triangle represents the dynamic, energetic forces that drive manifestation, action, and motivation.
- **Focus 2 (Generation, prana):** This is the primary **Yang** impulse of life. It is the active, generative, "out-breathing" force that pushes potential into existence.
- **Focus 4 (Integration, feedback control, the turn):** This focus is functionally **Yang**. It is the point of *active synthesis* and dynamic manifestation. This is the "world of action," Assiah, where forces are combined and brought into concrete expression. It is the *doing* of integration.
- **Focus 6 (Association, motivation, transformation):** This is inherently **Yang**. It is the outward-moving force of motivation (linked to Mars) and the active formation of external relationships. It provides the drive for transformation.

## 3. The Yin Triangle (Structuring, Formative, Receptive): Foci 3, 5, 7

- This upward-pointing triangle represents the forces that receive, contain, structure, and perfect. It is the receptive, maternal, or form-giving aspect of creation.
- **Focus 3 (Differentiation, Form / Venus):** This is a primary **Yin** function. Venus provides the ideal **Form** and harmonious structure into which the Yang energy of Focus 2 can be poured. She represents the beautiful, receptive vessel that gives shape and proportion to life.
- **Focus 5 (Expansion, modularity / Mercury):** This focus is also functionally **Yin**, representing the intellectual or structuring aspect of the receptive principle. Mercury provides the clarity and logical framework for **expansion**. This is not an outward action, but the inward process of creating a clear mental architecture. It receives chaotic information and gives it internal, coherent order.
- **Focus 7 (Wisdom, fulfillment):** This is the ultimate **Yin** state. It represents being, not doing. It is the stable, perfected, and fulfilled *form* that results from the entire process—a state of indwelling, receptive

wisdom.

Comment: we will later see, that the above is a relative perspective of grouping foci. The foci have both a material or substantive aspect and an energetic, consciousness aspect. Consciousness, life and substance are three sides of the same coin, so to speak.

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